





lay out no money for the perversion of a divine ordinance, nor to gratify unsanctified minds. May the Lord give to us all wisdom and grace to make his praise glorious.

## CLERICUS.

From the Portland Mirror.

## CUMBERLAND CONFERENCE, ME.

This Conference assembled for its annual meeting at the meeting house in Cumberland, Tuesday, June 9, 1840. Rev. J. B. Condit was chosen Moderator, with whom the Conference united in prayer.

A. M. After attending to some items of business, a sermon was preached by Rev. Mr. Kimball of Ipswich, Mass. from Ps. 42: 2. "My soul thirsteth for God, for the living God." Conference then adjourned till 2 o'clock.

P. M. 2 o'clock. After uniting in prayer, the following topics, having been regularly introduced, were severally taken up and impressively exhibited.

1. The gracious interposition of God in reviving his work among the churches throughout our land, and especially among those connected with this Conference, calls for humble gratitude.

2. The importance of circulating standard works of piety and Christian doctrine.

3. A deeper interest in the benevolent objects of the day.

The first topic was introduced by Rev. Mr. Chickering. He said there were seven months more before the annual meeting of the conference, and he was calling for devout gratitude, can be fully told. Enough, however, has already been felt among us, of the great mercy of God, in the salvation of lost sinners, to awaken through our churches humble gratitude.

The revivals of this year display in a peculiar manner, the sovereignty of God, both in relation to the instrumentalities which he employs, and to the character of the subjects of them. Under the regular means of grace, for the most part, God has been carrying forward his work of mercy. Among the subjects of these revivals we find an unusual proportion of men; and many who, according to probability would have been the last, have been the first to yield to the sovereign Spirit. The revivals have sent grace upon the churches in reclaiming the wandering, uprooting false hopes, leading to self scrutiny, and awakening in the professed people of God new hope, love, and spiritual joy, and arousing them to a more active Christian activity. They have poured joy and peace into many families, and put a new aspect upon society. And finally, these revivals, thus produced under the ordinary means of grace, and impelled by no external circumstances, we may hope, will go on without supporting our churches to that painful depression which generally follows seasons of great excitement.

The 21 topic was introduced by Rev. Mr. Dwight, who, in a very perspicuous manner, illustrated that it is necessary to read and think as well as hear. The standard works of piety and religious doctrine, such as those of Baxter and Edwards and Flavel and Doddridge and Wilberforce, contain instruction which ought to be read and pondered by every mind. They are the products of the loftiest and holiest minds; of minds which have been long engaged in sacred research, are well acquainted with the character and wants of the human mind, and spread before the hungry soul the rich substantial food of eternal life. We are, by their enlightening the mind in relation to the principles of the Divine administration, and the foundation of human obligation, it is in vain to exhort sinners to become reconciled to God, and without storing it with Christian knowledge, we should look in vain for a manly growth of piety, and for a symmetrical development of the Christian character. Others followed upon the same subject with impressive remarks, and facts illustrating the value of the standard works of religious knowledge, in revivals of religion.

The 31 topic was remarked upon by Rev. Mr. Chapin. The Spirit of God is a spirit of benevolence; wherever it comes, it is a spirit of love. Entering into the heart of man, that heart becomes a benevolent heart. Religion in the heart goes out into the life; hence, holiness in the heart goes into the hand. Hence revivals swell the stream of charity.

Rev. Mr. Adams of Brunswick followed, urging by weighty considerations, the importance of these several subjects, especially the last, and closed by an affecting appeal to those who have not yielded their hearts to the gracious operations of the Spirit, so copiously poured upon the churches, and had never read nor thought, nor acted for God.

At 6 o'clock, a sermon was preached by Rev. Mr. Palmer, of Brunswick, on the subject of benevolence. After prayer, and prayer meetings were appointed for the morning.

Wed. A. M. June 10. Conference met agreeably to adjournment. After prayer, offered by Rev. Mr. Williams, attention was called to the Report on the State of Religion in the churches, which was read by Rev. E. Jones. From which it appeared that there is occasion for great humility, in view of the number and character of the revivals, within the limits of this Conference.

Rev. Messrs. Palmer from Lincoln, & Stone from York, were called upon to make some statements in relation to the progress of religion in those counties respectively, by which our faith was greatly strengthened, and our hearts rejoiced.

Rev. Mr. Chickering in behalf of the Foreign Board, and Rev. Geo. E. Adams, agent for the Maine Missionary Society, and Rev. Mr. Claves, Bethel Preacher in Portland, urged the claims of their respective objects till 12 o'clock.

The Report of the Treasurer of the Foreign Missionary Society was read by brother Wm. C. Mitchell, Treasurer, and accepted, and Wm. C. Mitchell was re-appointed to that office. From the report it appeared that, notwithstanding the pressure of the times, more had been contributed for Foreign Missions, this year, than in any one previous year.

The afternoon was devoted to the usual closing exercises. The services were performed in the following order. Singing and prayer by Rev. D. Sewall, Sermon by Rev. J. B. Condit on the spirituality of religion, from Luke xvii. 21. "Neither shall they say, 'Behold here!' or 'there!' for behold the kingdom of God is within you." Rev. Mr. Kimball and C. Pearl officiated in the administration of the sacrament of the Lord's Supper. The meeting was, on the whole, one of great deal of interest, and it is hoped good will result from it. The weather was favorable to a numerous attendance, so that on Wednesday separate meetings were held in the town house. The scene of the supper was one of great interest, the whole house; pews, aisles, and singing gallery; was filled with communicants—the ministers and disciples of the Lord Jesus from most of the towns within the limits of this Conference, with hearts swelling with grateful emotion for what had been wrought for them, and our Zion, since our last meeting. The words of Mr. K. the blind minister from Massachusetts, showed that his spiritual vision was clear and full. Doubtless many felt the presence of that God who, at the opening of the meeting, had been presented as the object for which the pious soul thirsteth, "the living God."

S. H. SHELLEY, Clerk of Conf.

## CONNECTICUT ASSOCIATION.

The General Association of Connecticut for the year 1840, was convened in the Orange street Chapel, in New Haven, on Tuesday the 16th inst., and was organized by the election of Rev. David Field, D. D., as Moderator, and Rev. Theophilus Smith and Rev. Henry N. Day, as Secretaries.

Extract from the Report on the State of Religion.

These manifestations of divine power have been enjoyed by the churches within our bounds, during

the past year, perhaps, in an unusual degree. In many places, there has been more than the ordinary measure of gracious influence, and in quite a number, the work of God has been very signal. The latter has been the character of the work in Bristol, Barkhamsted, Plainville, Hartford 4th, and West Hartford. The effusions of the Spirit have been extensively experienced, also, in New Haven, Mount Carmel, East Plains, and Waterbury. In one Association, that for the Eastern district of New Haven, the remarkable fact appears, that out of sixteen churches, ten have been blessed, in a greater or less degree, with the same precious influences. These favored churches are North Haven, Meriden, Mount Carmel, North Guilford, United Society of New Haven, Guilford, Wallingford, North Branford, Branford, and Cheshire. The aggregate of supposed conversions in these ten places is not far from seven hundred, many of the subjects of which have already professed religion. The congregation in Ridgefield, in Fairfield West, has enjoyed a large share of divine influence, as also Ashford in Windham Association. There has likewise been some degree of a special work in Stamford, Norwalk 1st, Greens Farms, Fairfield 1st, Bozrahville, East Lyme, Salem, Thompson, Village Corners, Muddy Brook, and Chaplin. In the whole, thirty-two congregations are mentioned as having been visited in the manner already described, and a great accession of moral strength and spirituality, it is felt, has been brought to the churches. These effects of divine grace have, in general, appeared to follow the ordinary religious means, faithfully applied to Christian souls and sinners. In many places, where these visitations of mercy have not been enjoyed, there is nevertheless a state of things which may be called prosperous, partly as the effect of former revivals, and partly as the prayerful anticipation of coming good. We dwell the more on the subject of revivals, as we believe, that at least in this land and in such a community as our own, they are destined to give to the Christianity which is professed among us, its peculiar form and features.

We learn with pleasure, that the churches are generally furnished with pastors, and that to a good degree, a spirit of activity and enterprise is manifested in sustaining the institutions of the church, and in promoting the spiritual welfare of the community. The frequent erection of new and commodious houses of worship, and the remodeling of old ones, is a pleasing indication of the interest which is felt on this subject. The comparatively small number of ministers who have been dismissed, and the speedy supply of vacancies of late, lead us to infer, that the permanency as well as the importance of the pastoral relation, is beginning again to be estimated as it was in the days of our forefathers. Connected with this trait, is the gratifying fact that the attendance on public worship, seems, for the most part, to have increased, and that the cause of the church is favored with its usual prosperity in all its departments. In addition to the revivals which have been recorded above, may be noticed some special influences of the Holy Spirit which have recently been granted to this institution. Though the work has been limited as to extent, it has been pleasant in its effects. Several have manifested their hope in the Saviour, and joined the communion of the church. An additional professor has been appointed in the theological department. That department now numbers between 80 and 90 members.

The Theological Institute at East Windsor continues to enjoy its prosperity, and the studies of divine Providence, 30 young men are there preparing for the ministry, with encouraging prospects of usefulness. Resolutions passed by the General Association of Congregational Ministers at New Haven, June 18, 1840.

Resolved, That the system of American slavery, in the opinion of this body, inconsistent with the principles of the Gospel, and the mission of the church, is a sin, and that it is the duty of those who have the legal power, is a duty in the discharge of which, the blessing of heaven may be expected.

Resolved, That we recommend to the churches under our care a prayerful consideration of this important subject, and the exertion of their appropriate influence for the emancipation of all the enslaved in this land and throughout the world.

## BOSTON RECORDER.

FRIDAY, JUNE 26, 1840.

The General Association of Congregational Ministers in Massachusetts held their Annual Meeting at Ipswich, the present week. We expect to furnish our readers with a full account of their proceedings in our next paper.

## SUFFOLK CONFERENCE OF CHURCHES.

The following statement was made by Rev. Louis Dwight, delegate from Park street church, respecting the public institutions at South Boston.

Perhaps, said he, it may not be improper for me to make a statement in relation to the institutions it has been my privilege and duty to visit. As there is no church connected with them, and therefore laboring in the more difficult, I think it proper that a statement should be made before the Conference, that all the churches may make them the objects of special prayer. In South Boston, enclosed in a space of forty or fifty acres, there are about 1,000 souls—about 500 in the House of Industry; 100 in the Asylum for the Insane Poor; 300 in the male and female House of Correction; and 100 in the House of Refuge for Juvenile Delinquents. It has pleased the Lord by his Spirit to do more on these grounds the past six months than has ever been my happiness to witness before. There is a Sabbath School in the House of Correction, attended by 100 females. The teachers are supplied from 15 or 16 of the churches in Boston. The time occupied is about one and a half hours. The order of exercises is singing, reading the Scriptures, prayer, teaching the classes, address and prayer. While the teachers are engaged with classes, the superintendent calls for those who are to leave the house the next week, and for their conduct and character as exhibited in the house, warrant it, he often procures them places;—a very considerable number, who have been thus befriended are doing well, having the favorable testimony of those with whom they live, and being very grateful to the master of the House of Correction, to the superintendent and teachers of the Sabbath School, and to those kind friends who have received them. As might be expected, there have been some cases of disappointment; but there have been enough of an opposite character to encourage persevering effort. And the appearance and promise of the school was never so good as at this time. It is believed, that no consideration would induce the master of the house to abandon it, and the goodness and mercy of the Lord appear to rest upon him, and upon the school more and more. It is delightful to witness the good effects upon all connected with it.

It is in contemplation to establish a similar school for the men as soon as there is a suitable place for it. While these efforts have been made in this Sabbath School, more especially during the last six months, the spirit of the Lord has produced much of his precious fruit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, on three beautiful public institutions. Who will object to such things, provided they are clearly seen among those who have the care and those who are cared for in these public institutions. And who will not pray that all things of an opposite character and tendency, may give place to the fruits of the Spirit. The prayers of the ministers and delegates and churches connected with the Conference, were earnestly solicited for all connected with these institutions; particularly for the officers, that they may be guided, assisted and blessed in their arduous, responsible and important trusts. The experience of the last six months is greatly

encouraging to such prayer, of different denominations; each church sending a delegation of 10 or 12 in its turn. From the commencement, there has been most respectful attention, and remarkable order. The teachers have been much interested in their work, and cheerful and prompt in their attendance. The master of the house has favored the design steadfastly from the beginning, and has generally had the school assembled, under his own immediate supervision, and engaged in singing, when the teachers arrived from the city at nine o'clock. As they approach the house through the beautiful grounds the singing of sacred music has often soothed them. Generally, the singing continues till the teachers enter the school room. This is a place of perfect adaptation, neatness and order.

## OTHER CONFERENCES.

There was nothing in the reports of the delegates from other Conferences which we have not already published, except in relation to Dorchester and Salem. Rev. Dr. Codman, delegate from the Norfolk Conference, said that about the first of March, Rev. Mr. Holmes, Agent of the American Bible Society, made a visit to that region, on his agency, and it was convenient for him to make his house his residence for eight or ten days. During that time, he preached every week day evening; and his preaching was attended with great interest, and very happy effects. The interest has continued to increase, up to the present time. One or two inquiry meetings have been held every week. At the last communion, twenty were admitted into the church, seven of whom received the ordinance of Baptism. There are now about 25 inquirers, many of them very encouraging hopes. A number of them are very young, not more than 12 or 13 years of age. Some of the members of the S. School are in a very interesting state of mind. He had felt somewhat tried, as to duty, in respect to admitting persons so young, to the church. The subject had been very much on his own mind. Several of them gave very good evidence. How far it was expedient to admit persons so young, was to his mind a question of very deep interest and importance. He was not prepared to refuse any one who gives good evidence; yet he felt that there had been great error in admitting children, who, in many cases had not continued steadfast. He did hope we should be more careful in future. He believed it was the habit of the primitive churches to have classes of catechumens, as candidates, for some time before their admission; and he thought the practice of our Methodist brethren in their preparatory classes worthy of attention. We admit them at once to full communion, and then they cease to attend inquiry meetings, and attend no other meetings but the meetings of the church. It seemed to him that some means should be devised, by which these persons should be kept under a course of training, until their Christian character is established.

Rev. Mr. Boshell, from Essex South Conference, said there had been a very interesting state of religion in the Tabernacle church, Salem, for three years. There had been new cases of inquiry, and one or more indulging hope, almost every week. Soon after Rev. Mr. Mann commenced preaching at Howard street church, there began to be some special attention there, and there had been a constantly growing interest during the winter. From 20 to 30 have been hopefully converted in that small congregation since last fall. In the South church, of which Rev. Mr. Worcester is pastor, there has been more of a revival. There are a large number of recent converts, and a growing interest.

The statement made by Des. Twing, respecting

Trist Distribution in Boston, will be found on the last page of this paper.

## RAISING OF LAZARUS.—From the German.

"Father, I think that that thou hast heard me, for I know that thou always hearest me, but because of the people which stand by I said it, that they may believe that thou hast sent me." Thus Jesus prayed aloud. Now he had come to the decisive moment when it would be proved whether the Father were with him, whether he would execute his word, whether the Father, to whom he had prayed, would add his yes and amen; whether he, who had stood and wept at the grave of Lazarus, as the Son of man, was also clothed with the majesty of the only begotten of the Father; whether to him had been given all power in heaven and on earth; whether his word would give life to the dead. We now stand at the threshold of eternity, at the border-point of all life. There stand all the wise men of earth, all the learned men, all kings, and they can do nothing in demanding back from the grave its spoil. Is Jesus able? Can his voice ring through the tomb? Will it call life out of the realm of corruption? Can it also pierce the skies and again return the soul of Lazarus to its new prepared home? that it may again united with a living body? Yes, the wonder is seen. The voice of Christ pierces the sepulchre. Ye heavens, ye holy companies of angels, listen to this voice and be glad. That voice which animates you in the regions of joy, is heard amid the terrors of death. Hear it, ye glorified in heaven, who now exult in the victor's rest, at the foot of the Lamb. Hear it, all ye who must die. Burial places, know that the Lord of life stands at the tomb of his dead friend for whom he had shed his tears. He cried with a loud voice, "Lazarus, come forth." And the dead came forth. The buried heart was healed, the pulse of life began again to beat.

Is Lazarus but one of the millions who go down to the tomb? Shall all who we die hear the voice of the Lord in our graves? Will this our body, when it has slumbered in the ground, and turned to the earth from which it was taken, be once more called to a new, imperishable life, united with the glorified spirit, on that new earth, in the kingdom of God, wherein dwelleth righteousness? Does man, the mortal, the sold under sin, the subject of the power of death, hope for this? Yes, the Omnipotent call, "come forth," will one day resound through our tombs. These sure, these living hopes we have, as the disciples of the Lord, our resurrection is secured in him, for he is our head. Where the Head is, there must be the members also. Whether between the time of his resurrection and of ours, there lie thousands of years, this cannot divide us from him, who is the same yesterday, to-day and forever. We look to Christ, we acknowledge in him our Head. So by faith we already see in him and through him, with the light of the resurrection day, all the bodies of the dead glorified. As the human body of Jesus took part in the glorification of his spiritual nature, so must our bodies take part in the glorification which he has obtained.

"Loose him and let him go." The sacred history says nothing of that which Lazarus experienced, as he arose from the tomb at the word of the Lord; as his friends freed him from the garments of the grave, as he now cast his eyes on his sisters, and on his Lord. Oh, who could utter what Lazarus felt, when a new life again coursed through his bosom, as he beheld again God's morning air; and saw the tears of joy in his sisters' eyes; and as he

returned with them to beloved Bethany. Inexpressible are the emotions of his heart. The sisters—(Martha, who had suffered so much, who had so often despaired and hoped, hoped and despaired, and Mary, who was so deeply grieved in thinking of her brother, and full of intense desire, had so long waited for the return of her Lord) were once more united to their brother, shared his fraternal love, his triumphant joy when his death-night was over. The sisters, after his separation, now joined in warm affection to their brother—and all to their Lord; now recognizing the wisdom of his love, of his truth, of his sympathy; now, the glory of God as manifested in him; now returning to Bethany where they could see the footsteps of the Lord; now a little circle of believing friends. Say, what can be happier on earth? O say, was not heaven in their hearts? How happy were they when they could prepare a feast for Jesus, Martha waiting, Lazarus sitting at meat with him, and Mary taking a pound of most precious ointment, and pouring it on the head of Jesus, and wiping his feet with her hair, and hearing his gracious approval and honorable testimony, "She has wrought a good work on me;" "It shall be told for a memorial of her."

How endearing was the love which united Mary and Martha to their brother Lazarus. Why did they long so much for the restoration of their brother? Because his heart was turned to the same Redeemer, in whom they placed their hope. Why did the two sisters unite so closely in one love to their brother? Because he with them had aspired after one? Their thoughts and feelings centered in one. Their inmost life had found one central rest, from which all proceeded, towards which all returned. Of this endearing union, Christ was the author. He had wound the sacred bond of love around their hearts. From the fulness of his divine life they drank. He, who shed his blood for the everlasting life of his enemies, has animated them with a portion of his infinite love, that they who belong to him may live and die for one another. Into this intimate fellowship of love he has brought together those who were far off. By his, selfishness predominates in the heart, a selfishness that sunders all the sacred relations of life. By Christ, who came down from the throne of his glory, moved by the deepest compassion, the roots of this selfishness in men are eradicated.

## ITEMS OF EUROPEAN INTELLIGENCE.

The cause of true piety and of sound biblical learning, has recently sustained a heavy loss in the death of Dr. Hermann Olshausen, professor of theology in the university of Konigsberg in Germany. He was a Christian of a kindred spirit with Tholuck, a firm defender of the orthodox doctrines, of amiable temper and warm hearted piety. He had but just passed the middle period of life. He had proceeded, we believe, in his commentary on the New Testament as far as the Epistle to the Ephesians. His commentaries are remarkable for giving the results of extensive philological investigations in a connected and logical order.—We observe, also, a notice of the recent death of Dr. Tobias Habicht, the learned orientalist of Breslau, the translator and editor of the Arabian Nights' Entertainments.—In the death of Dr. B. F. Fies, professor of natural philosophy in the university of Upsal in Sweden, that country has not experienced so great a loss, it is said, since the death of Linnaeus. He was born in 1799. His "Fishes of Scandinavia," will be an enduring monument to his memory. Dr. Hermann Bruckhaus, son of the well known bookseller of that name at Leipzig, who has been for some time, studying the East Indian languages, has accepted a professorship at the university of Jena. He has lately published a Sanscrit work with a German translation.—The celebrated naturalist, Dr. Blumebach, died at Goettingen on the 22d of Jan. 1840, at the advanced age of 88 years.

The University of Dorpat was attended last year by 551 students, all but 12 from the Russian States; medical students 223, philosophical 147, law 120, theological 61. The first part of a History of Siberia has been published at Moscow.—The study of the Armenian language has much increased in Russia recently, through the facility afforded by the publication of an Armenian Dictionary.—A valuable addition has been made to the Asiatic library and museum of the Academy of Sciences at St. Petersburg, by the purchase of the oriental works and MSS., belonging to the Baron von Canstatt, which the emperor has purchased for 40,000 roubles.—The monk Jakief, who recently returned from his religious mission to Pekin, is now giving a course of lectures on the Chinese language to the pupils of the Oriental Institute, intended as missionaries to China.

Within the last four years, 83 works have been published at Cracow in Poland; of these, two were historical, 10 theological, and 27 literary and poetical.—A new and complete history of Polish literature is in course of publication.—The best and most comprehensive Polish Dictionary is that by Prof. Trajanski of Berlin, and the same remark applies to his Latin and Polish Lexicon.

## NEW PUBLICATIONS.

THE SCRIPTURAL DOCTRINE OF OUR LORD JESUS CHRIST, and the Holy Spirit, in their relation to God the Father. By Nathaniel S. Fulson. Pp. 84. 12mo. James Munroe & Co.

The defection of Mr. Fulson from the ranks of orthodoxy will of course give pain to those who have hitherto not only respected his talents, but esteemed him as a Christian brother. We trust he will be treated with kindness by those who have no longer the pleasure of regarding him as a fellow laborer, and be left rather to the judgment of One who knoweth the heart, than to any other sentence of condemnation by fallible creatures like himself. It may be fairly doubted whether he has yet reached the terms of his wanderings from the faith of the Pilgrim fathers; for thus far he has pursued the beaten track of others, who are now greatly in advance of him, in their discoveries of new light. It is needless therefore to state, or even to examine the course of reflection and investigation that has brought our worthy friend into his present position; for it is no other than has been pursued by hundreds before him. We have found nothing new in the personal experience of the author, in his mode of enquiry, nor in his results, that claims for this pamphlet special attention, though its preparation discovers earnestness, skill, and ability.

THE MISSIONARY CHARACTER. An Address delivered before the Society of Inquiry, in the Theological Seminary in New Haven, April 1, 1840. By Eli Smith, pp. 38, oct. New Haven, 1840.

It is rare to meet with an "Address" before any Society, that so well deserves the honor of a "request for publication," or that will so abundantly repay the labor of an attentive perusal. Mr. Smith, to all his other qualifications for the task he undertakes—and certainly they are neither few nor small—adds that of large personal experience in the missionary field, and of extended observation of the excellencies and defects of laborers in that field, of different nations, communications and educational peculiarities. We have not

here the lucubrations of the cloistered student, but the conclusions of the devoted and toilsome experimentalist—the results of education and mature reflection, formed by an energetic mind, in circumstances the most favorable to a correct judgment. The missionary character is delineated as requiring 1. the discipline of a thorough education; 2. the power of adapting itself to circumstances; 3. independence and strength; 4. patience and pliancy; 5. self-denial; 6. benevolence; 7. strong faith. Under each of these topics, common as they are, argument and illustration are not more copiously than happily employed, to elucidate and establish the precise point in the author's eye.—But we cannot convey an accurate impression of the effect produced by this Address on our own minds without using "a multitude of words" for which we have neither time nor inclination at present.

POETRY, by William Thompson Bacon. Third edition. pp. 214. 12mo. Boston: Weeks, Jordan & Co. 1840.

What have we to do with poetry? "Much every way," replies the Poet. All things are full of it: heaven and earth, fire and water, rocks and air, all breathe it, and it pervades all human souls, whether they know it or not! It may be so. Our ignorance of the fact, is no proof against it, more than our ignorance of many other things. But one thing we know—our taste, or no taste, leads us to prefer plain straight forward prose, to all the poetry the world has yet produced. Probably Mr. Bacon has done well—certainly, for aught that appears to us to the contrary; he has produced some thrilling lines, and advanced some momentous truths, and displayed the best intentions, and shown himself to possess talents of a high order. And his volume is very elegantly published—we speak of the printing, not of the binding, for, whether fashionable or not, it is the poor apology only for what used to be called a "bound book."

"Verse," says Dr. Edwards, "is words put into a wanton posture; it is playing and fiddling upon them. If we speak truly and impartially, 'tis violence put both on words and things, and this can hardly deserve the applause of wise men. All versifying is unnatural, strained, and out of order; it is as if men and women should affect to dance and caper, instead of plain walking." On the justice of this anathema, issued a hundred and fifty years ago, we dare not pronounce positively, in these days of superior intelligence—for fear of being cast out of the synagoga; but our readers will excuse us for quoting it, even though they esteem poetry to be "sweeter than honey and stronger than a lion."

PHYSICAL EDUCATION. A lecture delivered before the American Institute of Instruction, at its annual session held in Springfield, Aug. 1839. By Abel L. Pierson, M. D. of Salem. Pp. 26. Boston: Marsh, Capen Lord & Webb. 1840.

We can do no more than publish the title of this amusing and instructive lecture, and recommend it to all who may chance to meet with it, or have the means to procure it, as containing in very pleasant proportions, fact, philosophy and wit.

## INTRODUCTION TO ETHICS.

Whosoever wishes to attain a clear and adequate view of the various ethical systems which have prevailed, yet lacks the leisure to study the works in which they are set forth, to him we recommend Jeffroy's Introduction to Ethics. This book forms the 5th and 6th volumes of the Specimens of Foreign Literature; and is certainly not inferior in merit to the preceding volumes of the Series.

In saying that it affords an adequate view of the systems which it describes, we must of course be understood to mean, so far as is possible in the nature of the case. Nor is this commendation a slight one. The unsuccessfulness, in general, of attempts to condense into a few pages a system which its author perhaps developed in as many volumes, is sufficient evidence of the difficulty of the task. Without this evidence indeed, a little reflection will show that such a work demands talents of no mean order. The ability to look at the system of another with enough of appreciative sympathy to discover the truth it contains, and enough of discriminative caution to detect its mixture of error; to take the author's own standpoint, so far as is necessary to "understand his ignorance," and yet to remain unworried by his false biases; to penetrate at once to the pith and marrow of a system, and present it in a small compass to the reader; to be concise without dryness, and comprehensive without obscurity—all this requires a combination of talents not often found in one man.

Jeffroy possesses these abilities in an eminent degree. His reviews are lucid and impartial, his expostulations of different systems discriminating and faithful, and his criticisms admirably just and candid. There is a simplicity and directness in his manner of going to work, which will not fail to please such of our readers as concern with as in the opinion that of all faults, the most intolerable, in a philosophical writer, is that vague wordiness which talks "about it, and about it," but never comes to the thing itself. To all students of ethical science, the work will be invaluable.

## CALEDONIA CO. CONFERENCE, VT.

Mr. Editor.—The Caledonia Conference of Churches met at St. Johnsbury Plain, on Tuesday the 9th, at 1 o'clock P. M. The meeting was opened with a sermon from Rev. Mr. Seales, of Lyndon. Text, Eph. 6: 10. The object of the discourse was, to show that the grounds of the Christian's courage and decision are superior to those of other men.

After the sermon, the Conference was organized by the appointment of the venerable Mr. Worcester as Moderator pro tem. Subsequently the Rev. Mr. Hall of Waterford, was appointed to the choir. Mr. Worcester has been the pastor of the church in Peacham, Vt. for forty years. He has recently retired from the active labors of a pastor, with the church, though he still continues to preach almost every Sabbath in different places, supplying the destitute and aiding his brethren. Seldom have I had such feelings of veneration and of the moral sublime come over me, as when gazing on the whitened locks and placid countenance of this aged minister. Three of his sons are in the sacred office, and another in an advanced stage of preparation—all, I believe, men most worthy of such a father. You have doubtless seen the interesting article of the family of ministers, which has recently been going the rounds of the papers. This family of Waterford has a prominent place in this article.

Rev. J. H. Worcester, of St. Johnsbury, a member of a committee appointed at a former meeting, and to whom was referred the subject of a more efficient organization of Sabbath schools in the county, read a long and deeply interesting report. In this report, the committee recommended that the Conference take measures to have the schools connected with it, become auxiliary to the Massachusetts Sabbath School Society. They showed, by reference to the 2d article of the constitution of that So-

ciety, that their own schools might expect to be benefited by such a relation. They also showed by reference to the 4th article, that there are no obstacles in the way of such a connection. According to the article any Sabbath School Society or Union may become auxiliary to the Massachusetts Sabbath School Society, if the doors are thrown wide open to Sabbath schools in sister states to become not so much auxiliary to it, as members of it." The committee recommended a connection with the Mass. Sabbath School Society, because the intercourse of their society is mostly with Boston, and because the Massachusetts Society, being Congregational, and its publications, its reports and periodicals especially, being prepared with special reference to the wants of just such schools as theirs, is every way adapted to their wants." The advantages of receiving the reports of the Massachusetts Sabbath School Society, in which are embodied their own reports, and of the occasional visits of the Secretary of the Society, were also mentioned. The committee recommended the Question Books of the Massachusetts Sabbath School Society to be used in all their schools. They have been introduced into four of their schools since Oct. last. The subjects of the organization and management of particular schools in their county, &c., were also taken up in the report and discussed with great force.

This report was accepted, and ordered to be read again at the next Sabbath School Convention to be held on Wednesday, P. M. Then each congregation connected with the report was taken up separately and fully discussed and adopted. The Conference unanimously voted to become a Sabbath School Society, auxiliary to the Massachusetts Sabbath School Society, and to send a committee of three, to the annual meeting of the Massachusetts Sabbath School Society, to be held at the time of the Conference to that of the June Conference. It was voted that the Secretary of their Sabbath School Society, be requested to act as agent for Conference, so far as he can consistently devote time to that duty; and by diffusing information, visiting the schools, and in whatever way he may find opportunity, means to promote the interests of the schools in connection with that Conference.—The Rev. J. H. Worcester of St. Johnsbury, was chosen Secretary, and a committee of three, of which the Secretary was one, was also chosen to devise and recommend such measures as they shall think best calculated to promote the interests of Sabbath schools.

The prospects for the cause of Sabbath schools in Caledonia county, are very encouraging. The friends are taking hold of the subject with much interest, and they have enlisted a man for their Secretary and Agent, who "has a mind to work," and who, by prayers, and labors, and zeal can accomplish the object, will make his influence felt over the county, to assist the pastor, superintendents and teachers in urging onward this good cause.

Tuesday evening an interesting discourse from James 1: 17, was preached by the Rev. Mr. Merrill of Ohio, author of the famous temperance sermon, known as the "Ox Sermon."

Wednesday, A. M. after a season of devotional exercises, a report of the state of religion in the county, was read by the scribe, Rev. Mr. Morse, pastor of the 1st church in St. Johnsbury. The number of churches in Caledonia Co. is 14, of which 11 are connected with the Conference. The number of resident pastors in these churches, is 1,122; non-resident 28. There are only five active pastors in the county, not of whom have been added within the past year. The report stated that there had been nothing like a general revival of religion in the Conference during the year, though several churches have been somewhat revived. The churches in St. Johnsbury have been most favored. To Mr. Morse's church 19 have been added during the year, 13 by profession; and to that of Rev. Worcester's, 23, of whom 22 were added by profession. A large proportion of those who attend school in these two societies, are connected with the Sabbath school. The schools in several other churches are all large and flourishing. More or less have been added to several other churches. The church at Kirby embraces only 37 members, 11 of whom have been added during the past year.

Mr. Ballard, of Boston, made a statement respecting the revivals in Massachusetts, and the Rev. Mr. Merrill, respecting the state of religion in Ohio. The remainder of the forenoon was devoted to a very interesting discussion, on the efforts of the church to aid in relation to a revival of religion. The facts and remarks elicited in this discussion, were of a very interesting character, and well adapted to make a strong impression on the hearts and minds of all present.

[To be continued.] Yours &c.

For the Boston Recorder.

## WORCESTER NORTH CONFERENCE.

The Worcester North Conference of churches held its annual meeting in Rev. Mr. Chapman's meeting house, at Athol, June 9th. Eight of the ten churches in the county were present. The Rev. Mr. Chapman, of Athol, was chosen Moderator. The churches generally reported union and prosperity; in nearly all of them there had been several cases of hopeful conversion, while in Westmoreland there had been a pleasing and extensive revival of religion.

The Bible Society held its anniversary. The report was read by the Secretary, Rev. S. W. Peckham, and addresses were made by several members of the Conference, from which it was apparent, that such interest is felt in the benevolent enterprise of furnishing the destitute with God's revealed will.

Wednesday, 10th, the Conference assembled at 9 o'clock, A. M. The Session's Friend Society held its anniversary. The Secretary was announced, as to report was made







